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LITERATURE OF THE DAY.

THE CITY OF ALEXANDRIA.

Previous to the political disturbances which caused a general exodus of Europeans from Egypt, and led up to the bombardment and practical destruction of Alexandria, the city had a population of about 215,000 inhabitants, nearly 50,000 of them Europeans.

The city lies on the Mediterranean, near the mouth of the westernmost arm of the delta of the Nile, and occupies a peninsula, anciently the island of the Pharos, and the neck of land connecting it with the mainland.

On each side of the isthmus is a good harbor, that on the west being mainly artificial. Its excellent position for trade made it the chief commercial city of Egypt and the great central station for passengers east and west, the steamers to and from India, the Levant, and Western ports all stopping there. It is connected with Mansoora and the Suez Canal by railroad, and with Cairo by rail, canal and river. In its newer portion Alexandria had the appearance of a European city. It was lighted with gas and suppled with water from the Nile. Besides its large export and import trade the city was the seat of large government and private manufactures run by steam. It had many fine residences. Among the prominent buildings were the palace of the Khedive at Ras-el-Tin, the large naval arsenal, the naval and military hospitals, the Custom House, Tribunal of Commerce, Italian College, and the various schools.

Alexandria was founded by Alexander the Great in 332 B. C. Under his successors, the Ptolemies, the city contained 300,000 free inhabitants and as many slaves. It became the centre of learning, and schools of Grecian philosophy flourished there. Magnificent monuments were erected, among them the Pharos, the Museum, and the Temple of Serapis, and there were many gorgeous palaces and public buildings.

Julius Cæsar beseiged and took the city in 48 B. C., and eighteen years later Augustus made it an Imperial city. It now began a new season of prosperity, continuing till the establishment of the seat of empire at Constantinople. The Catacombs, public baths, and Pompey's Pillar, with the Roman city wall were erected during this period. In the year 215 the Roman Emperor Caracalla visited the city and ordered a general massacre, and under the rule of Gallienus a famine swept off half of the population. In 273 an insurrection resulted in the destruction of the great library of the museum. In 296 another revolt ended in a general slaughter, and in 365 an earthquake destroyed 50,000 persons. The Persians captured the city in 616, and tained 400 palaces, 400 theatres, 4,000 public baths, and 12,000 gardens.

From this time on it rapidly decayed, and its population and trade diminished. Cairo took its place as the chief city of Egypt. It finally sunk so low that in 1777 its population was only 6,000.

THE PHYSICIAN'S ROUNDS.

"Call immediately at No. —, —st. A child of eight years is sick with the scarlet fever." This is the message left upon the physician's office slate. He returns from his professional calls, reads the order, and is off without delay to the house of sickness to administer relief and speak words of comfort, or, if Fate so decrees, to give the intelligence of grief. Again he is away upon other missions of joy and sorrow. His coming is awaited with anxiety; his words are oracles; he is a minister of happiness and woe, hope and despair, peace and terror.

All recognize the responsibility and the honor of the physician's calling; but how many fully appreciate its grievious vexations and discomforts? A patient is to be seen in the middle of the night,—the physician must respond; a patient is peevish and exacting,—the physician must acquiesce; a patient fails to obey the instructions given him,—a relapse follows, and the physician's skill is questioned.

When Thackeray was writing his novel "Pendennis," his work was interrupted by a dangerous illness, and for several weeks he lay at the door of death. Only the most faithful and skillful of medical aid restored him to health. He completed his book, and then out of the gratitude and greatness of his heart,—even the good Thackeray never did a nobler act,—he dedicated it to his physician, Dr. John Elliotson, a name that should always be spoken with honor; for had it not been for the timely assistance of this man, the world should not now have "Henry Esmond," and the story of the good Colonel Newcome should never have been told.

Reader, we may never pay to our physician so graceful and flattering a tribute as Thackeray paid to his. But, should occasion render it meet that we shall give some token of obligation, we trust that we may be animated by Thackeray's spirit. And whether the occasion comes or not, let us not be slow to recognize that the physician's calling is the first of all worldly callings,—that it is the physician alone with whom society can never dispense; and that of all society's servants the physician should be rewarded with the greatest cheerfulness and mentioned with the highest honor.—*Cin. Sat. Night.*

THE LONDON ROUGH.

It is in the East, in parts of the West Centre, and in the South of London, that when a constable goes forth to his beat of nightly duty, he may be said to carry his life in his hand. When a man may be set upon at any moment by a dozen roughs, who, on small provocation, will not only disable him by the most brutal means, but will, if left to finish their work, kill him outright, there must be not only a considerable amount of personal courage required, but a degree of moral as well as physical pluck that would do honor to any hero. Many of us must remember a case which occurred about two years ago in the Waterloo Road, where a constable who had attempted to separate two men who were fighting, was knocked down by the more than brutal spectators, and literally kicked to death. Nor was this a solitary instance of similar treatment which policemen have to endure when doing their duty in certain parts of the metropolis. Hardly a week passes that one or more of the force is not seriously injured by roughs when attempting to carry out the orders they have received. For this reason, and because of the fact that burglars are getting more and more into the habit of carrying revolvers, it is becoming imperative that, at any rate in certain districts of London, the police should be allowed fire-arms. In a population of close upon four million, there must necessarily be a large proportion of roughs of the worst and most brutal character, whose trade it is to live upon their fellow-creatures, and whose hands are against every one save their own fellow-scoundrels. It is becoming more and more evident that the fear which these men used to have of the police is fast diminishing, and the only means of restoring it is by arming the force. The London rough is at heart a coward of the most arrant kind. If he has three or four companions to back him, he will attack, and, if it suits him, murder, a policeman, but he will never do so on anything like equal terms. Of fire-arms they have a mortal fear. In ninety-nine cases out of a hundred the mere show of a revolver would protect a constable from ill-usage, but, if it were needful, the policeman should have full power to use the weapon, and until this is done, the force will never have the power they ought to possess among what Frenchmen would call *les classes eccentriques* of London.—*Macmillan's Magazine.*

A KICKING COW.

To break a cow from kicking, in the first place, avoid all harsh measures, and exercise tact, gentleness and patience. The trouble, in a majority of cases, has been caused by indiscreet handling. Many cows that are naturally gentle in disposition have been ruined by being excited, pounded, kicked and abused because they could not endure pressure upon distended or inflamed udders. Uniform kindness, soothing tones of voice, rubbing the head, brushing the coat of the animal, and careful handling of the teats in milking, will, in a majority of cases, overcome the kicking habit of a cow. Some cows, however, seem to be so refractory that such cases force is necessary, but it should not be resorted to until all other means have been exhausted. Various methods are employed, among which are: 1. The cow's nose may be held by an assistant while she is being milked. 2. The head may be raised and tied to a beam overhead, either by a ring in the nose or by a rope passed round the horns. She will not kick while the head is well raised. 3. The hind legs may be strapped firmly together by a leathern band or rope just above the hocks. 4. The "anti-kicker" may be applied. This consists of a straight wooden bar extending from below the middle of the shank-bone to above the middle of the space between the hock and stifle. Near each end is a flat smooth iron bow made to pass around the front of the leg and clasp it. Finally, from the middle is a leather with a small opening in the medium part to fit on the front of the hock. When applied this is passed round the leg at the point of the hock, and, by means of one of a series of holes near its fore end, is fixed on an iron button on the middle of the wooden bar.—*Prairie Farmer.*

THE FORTUNATE BUTLER.

The butler of a certain Scottish laird, who had been in the family a number of years, at last resigned his situation because his lordship's wife was always scolding him. "Oh!" exclaimed his master, "if that be all, ye've very little to complain of." "Perhaps so," said the butler, "but I have decided in my own mind to put up with it no longer." "Go, then," said his lordship, "and be thankful for the rest of your life that ye're not married to her."—*Chamber's Journal.*

A BLIND WAGON-MAKER.

A gentleman in Athens says there is a blind wagon-maker in Walton county, and one night while passing his house our informant had his buggy to break down. He woke up the man, who went into his shop without any light, put two new spokes in the wheel, shrunk the tire, and started him on his way rejoicing. And he further affirms that it was the best job of work he ever had done.—*Athens (Ga.) Banner-Watchman.*

Justice is so dear to the heart of nature that if in the last day one atom of injustice were found, the universe would shrivel like a snake-skin to cast it off forever.

The very heart and root of sin is an independent and self-ish spirit. We erect the idol self, and not only wish others to worship it, but we worship it ourselves.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.

The happiness of a tender heart is increased by what it can take away from the wretchedness of others.